





## DOCTRINAL PAPERS.

## AN EXAMINATION OF PROF. RICE'S THEORY OF PRAYER.

BY REV. JOHN NOON.

FIRST PAPER.

In ZION'S HERALD, February 5th, there appears a paper on the subject of prayer, being notes of a sermon preached three or four weeks previously by Prof. Rice, in the College chapel at Middletown. The design of the preacher is no less than to reconstruct our theory of prayer. The ideas upon this subject which have prevailed for many centuries, he says have been proved false by the advance of physical science; hence the necessity for the labor he undertakes. Towards the conclusion he says, "I have tried to find a philosophic basis for prayer;" and he evidently believed that to some good extent he had succeeded. The paper is not remarkable for lucidity; still, from it an attentive reader, with the exercise of a little patience, may gather the Professor's views—the new doctrine of prayer he advocates. It is this we propose to examine.

It is very properly stated that our ideas of prayer depend very largely upon our ideas of providence; and these, in turn, upon our conception of the divine attributes and character. The Professor asserts that upon these subjects the ideas of the ancient Hebrews were in a measure erroneous, as shown by modern discoveries; they "looked upon God as a being like themselves, with hands and face; increasing in knowledge; coming down from heaven to earth, to see if men were as bad as He had heard they were; capable of being convinced by arguments; in some measure capricious; capable of being influenced by importunity." They had a partial revelation from God; this, however, did not rectify their errors, for "such errors were permitted on account of the darkness of men's minds." With these errors respecting God and providence, they had a crude idea of prayer; this was, "simply teasing; hang on; persist; by and by God will get tired, and yield."

Of this idea of prayer the preacher could speak respectfully. It is far better to entertain this than to live without prayer. "A wrestling Jacob, a Moses with Aaron and Hur holding up his hands," are far preferable in their views of prayer, to "the spirit of modern philosophy, which would teach men not to pray." This passage excludes the possibility of doubt that the preacher intended to ascribe these crude ideas to persons mentioned in the Bible.

Did the ancient Israelites entertain the ideas of God and providence the Professor here attributes to them? The answer may be, Yes; for every particular statement respecting God, made by the Professor, may be verified from the letter of the Hebrew Scriptures. But we deny the propriety of such an answer. We know it is possible to understand our Bible in this anthropomorphic and anthropopathic sense; but is this its proper meaning? The infidel affirmative upon this point has always met with an emphatic denial. No attentive, studious reader can so understand the record. It is true that Moses, speaking of God, mentions face, eyes, nostrils, mouth, ears, arm, hand, finger, heart, and feet; yet we know that he taught in the most positive manner that God had no such likeness to man. From the same writings we learn, too, that God is infinite in power, in knowledge, and in wisdom, firm in His purposes, and impartial in the administration of His government. Now, on these grounds we deny that the Hebrews had such notions of God and His providence as the Professor attributes to them.

From this it will follow that their ideas of prayer must have been more noble than those the Professor states. What? those old Hebrews believe that prayer was "simply teasing?" Read Abraham's prayer for the preservation of Sodom; Jacob's persistent supplication for the blessing he sought; Moses' intercession for the idolatrous people he led; Hannah's prayer for a son; Elijah's at Mount Carmel—and say, is the idea they present that of simply teasing God? No, indeed; no. However ignorant of physical science or modern philosophy they might be, they had elevated conceptions of God, of providence, and of prayer.

But we remember that it is a long time since these old Hebrews lived, and the necessity for a new rationale of prayer has only lately become imperative; hence, it follows that the same ideas must have prevailed till lately. Professor R. says, "the idea of a God with human attributes could not be permanent. One cause, more than any other, has tended to overthrow it. That cause is physical science." Now, physical science has not made very great advances till within the last century or two. Have men, till within so recent a period, supposed God was a being of human attributes? The old Puritan divines, for instance, knew but little of physical science; did they thus represent God to their hearers? Take Charnock; he could hardly persuade himself to believe that the sun was half a million miles from the earth, the distance was so great; yet in the very work in which he says this ("The Being and Attributes of God"), does he give this ignominious view of the divine character and government? With all the knowledge of God that modern science has given, views of the divine character more noble, just, lofty and sublime than he gives cannot now be offered. And these same old divines had equally lofty and grand views of

prayer. 'Tis true they had studied very closely those old defective Hebrew Scriptures, and from them had drawn much of their knowledge of God; yet their conceptions of the infinite One were such that our modern scientific theologians would do well to study their writings for correct views upon these subjects.

We object, then, to the Professor's statements at the very beginning. If any persons entertain the ideas of God, providence and prayer which he gives, we allow that there is an imperative demand that their rationale of prayer be reconstructed; but this demand does not apply to the Church generally, for the Church does not entertain these ideas; Christian teachers know better; and hence we conceive that whatever need may exist for our instruction on the subject of prayer, such need is not based on the ground the Professor here puts it. We have no such low, mean views.

Following the sermon a step further, we inquire in what way physical science has rendered imperative new views respecting prayer? The answer is, it has taught "the universality of law; phenomena which have been thought to be lawless have been brought within the domain of natural law and orderly succession." We may examine this statement further on; at present we ask how these discoveries have led to the result stated. The answer is, that they show us "God is a being free from fickleness and caprice, changing not His plans from age to age; and the constancy of natural law is an expression of His immutable perfection. This high idea of God brings us to a nobler conception of providence. Providence is not an abnormal, or exceptional thing—the tinkering of a bungling machine; it is a grand harmony of the universe." This, then, is the idea. The universality of law proves the immutability of God and His government. And is this a modern discovery, resulting from progress in physical science? Why, those ignorant Hebrews, to whom errors were permitted on account of the darkness of their minds, knew this. The immutability of God a discovery of modern science! Has the Professor forgotten himself in making these statements? Did he never read the declarations, "God is not a man that He should lie, nor the son of man that He should repent," or change; "The counsel of the Lord standeth sure; the thoughts of His heart to all generations; He is of one mind, and who can turn Him? And what His soul desireth, even that He doeth." We grant that modern science has furnished new illustrations of this truth, but the truth itself is among the oldest doctrines of theology. Yes, the very difficulty the Professor sees, when comparing this with the doctrine of prayer, was seen and discussed for centuries before modern science made its first discovery. Why, then, of this doctrine as necessitating a new theory of prayer? The difficulty is as old as theology, and an attempt at its solution no new thing. We will look at the Professor's solution shortly.

But it may be asked whether modern science has not made discoveries which necessitate some modification of the doctrine of prayer? We are aware that modern discoveries have shown natural law to be unvarying, and to extend much farther than was previously supposed. Professor R. says, "this has narrowed the sphere of prayer, and as the knowledge of law still increases, the sphere of prayer must become narrower still." Upon this part of our investigation we need very clear ideas; and that we may obtain such we will fix our attention upon a solitary subject—one mentioned repeatedly in the sermon—that of rain.

Rain results from a certain decrease of temperature in an atmosphere containing water. This law we believe to be immutable and universal—i. e., whenever rain falls it is produced in this way, and in no other. Again, the extreme heat of tropical regions produces a wind from the polar circles; the preservation of the atmospheric equilibrium necessitates a wind in the contrary direction, and the meeting of these winds produces our annual rainfall. This law is universal and immutable, like the other. In some respects there is a regularity about the rain, but in other respects a great irregularity. The predictions of rain-storms in our daily papers are mere guesses. No rain-storm can be calculated like a transit, an occultation, or an eclipse. The coming of a storm at a certain time and place, the intensity, or the length cannot be told months or even weeks ahead. Though there is an approximation to regularity in the annual fall of rain, no two years are alike; and the variations from year to year are not regular. No one can tell at the beginning of a year whether the rainfall will be greater or less than the average; how many storms will occur; whether they will crowd upon each other, or be pretty equally distributed through the months. Are these circumstances or these events regulated by law? Is there a uniform line of occurrences marked, in which every one of these events has its place unalterably fixed?

Professor R. would probably answer affirmatively. He quotes with approval the following statements from Dr. Chalmers: "It is no longer doubted by men of science that every remaining semblance of irregularity in the universe is due, not to the fickleness of nature, but to the ignorance of man. The intensity of every breeze, the number of drops in every shower, the formation of each cloud, follow each other by an order of succession, as absolute

in itself as the order of the seasons." Now, can these declarations respecting the operation of natural law be proved? Are there any data upon which to found them? Every scientist knows there cannot be. They are merely guesses from analogy, without a particle of knowledge reaching over the ground. No scientist dare risk his reputation on the prediction of rain-storms in a given place for the next twelve months. And we are certain he has not as much ground for believing there is a law or laws which regulate all these points as a Christian has for believing that "Elias prayed earnestly that it might not rain, and it rained not by the space of three years and six months; and he prayed again, and the heaven gave rain."

The sermon says, however, that it is probable that another generation will be liable to predict these things. We answer, we must be allowed to doubt. Science has not yet made an inch of progress in this direction, and we are not persuaded by its prophecies. We should be more patient with these predictions than we are, were their authors less disposed to argue from the things predicted as if they were facts. But we do grow weary of having scientific predictions used in this way. We accept everything science discovers, but must be excused from swallowing her mere guesses.

We notice that the view of law adopted by the Professor makes every event in the natural world to be absolutely, irrevocably fixed. We shall soon see that he speaks of God as fixing these events. This is the old doctrine of absolute predestination, applied in a new sphere. Anciently it was human character and action that were foreordained; in the Professor's theory it is natural events. Still, the theory involves predestination as absolute as ever taught by Augustine or Calvin. God has absolutely foreordained every event in nature; then what use can it be to pray? The theory, in its fundamental principle, being the old predestinarian idea, the objection to prayer is precisely the same; and the answer is the old predestinarian answer, too.

Let us hear the solution: "The ground of our expectation of answers to prayer lies in the conception of divine foreknowledge rendering possible a pre-arrangement of laws and forces; that is, God foresaw the prayer, and arranged the laws and forces of nature to produce the event prayed for. God foresaw that Elijah would pray for rain after the sacrifice on Mount Carmel, and He had pre-arranged the laws and forces of nature to send a powerful rain on the plain of Jezreel just at that time. Here is proof of the statement just made, that the pre-determination of events is by God. The laws of nature, the working of its forces, and every event which shall spring from them, were absolutely determined by God when the grand fire-mist was first created and hung in the frigid spaces to cool and condense. There is no free action of God at the present time with the forces of nature, but there was an adjustment of the foreordination to produce the result desired."

The fundamental position of this solution cannot be disproved. No one can show that God did not thus pre-determine and pre-arrange natural events, in foresight of prayer; neither, on the other hand, can the preacher prove it; it is a mere assumption, which meets the difficulty if allowed, but which can never be more than an assumption. There are, however, some considerations sadly perplexing to the advocates of this dogma, and which are apt to be urged by those upon whom it is pressed. [We shall discuss these in our next paper.]

## MISCELLANEOUS.

## "A STUDY OF THE MINUTES" REVIEWED.

[This article was misplaced in the office, or it would have appeared before.]

Brother Ladd very properly recommends the "careful reading" of our Conference Minutes; but if we are no more accurate in our conclusions than he seems to have been regarding our late Minutes, we fear that much of the fruit of a "careful reading" will fail to be realized.

The article, "A Study of the Minutes," indicates a lack either of perspicacity or of perspicuity in the author. He fails to see correctly the facts, or else he does not express clearly what he sees. He tells us that only one hundred reported benevolent money; the Minutes give one more than that. According to Brother Ladd, fourteen filled all the blanks for benevolent money, while the Minutes give fifteen. These slight inaccuracies are scarcely worth noticing, but the article contains other mistakes, which misrepresent a part of the Conference, though we do not question the just intentions of its author.

That article gives the net gain of membership in the Maine Conference as seventeen, and the gain in probationers as seventy-two. So far Brother Ladd is correct; but when he says that this gain was all made in a single District, he is not correct. What are the facts? According to my copy of the Minutes, Portland District reports an annual gain of thirty-five members; Gardiner District twenty-eight; and Readfield a loss of forty-six, which reduces the entire net gain to seventeen. The gain in membership was not, then, quite all in Portland District. He assures us that the gain in membership in Portland District is "twice what it is in the whole Conference" (I suppose Brother Ladd means the whole Conference, bating the Portland District). The Minutes show the net gain in the Gardiner District to be four-fifths of that in the Portland District, and by actual experience

we find that the gain per cent. is a fraction greater in Gardiner than in Portland District. It is difficult to understand by what arithmetical process my brother makes thirty-five "just about twice" twenty-eight, or reaches the result of a greater gain in Portland than in Gardiner District. As to probationers, the gain is all in Portland District, both of the other Districts returning a loss from last year; and yet the positive number, seventy-two, is by this new arithmetic three times a minus quantity.

I concur with Brother Ladd in the sentiment that the returns of membership are very uncertain data upon which to base a judgment of the true status of any of our stations. In one case a preacher returned seventy-five probationers, but his successor could find only twenty-five; another preacher returned forty-two, and less than twenty were bona fide probationers; and these can hardly be regarded as solitary cases. The return of full membership is not as uncertain; and yet I know of brethren who have added to their membership and then reported a decrease from the previous returns; and this decrease was not the result of removals by death or otherwise. In our estimation, the swelling of our returns with involuntary and doubtful numbers secures no very enviable reputation. It is to be hoped that the late inflation veto of President Grant will exert a moral, as well as a financial result.

I am not certain, and yet it seems to me that the reported decrease of members in the Readfield District is nominal rather than actual, and that there was an actual gain in that District; and this inference is the result of comparing the Minutes of this year with those of last year. For instance, the returns of last year give two hundred and fourteen members in one charge; this year only one hundred and four in the same charge—a decrease which could hardly be attributed to ordinary causes. I hope my brother will pardon me these remarks, and that a "careful reading" of our Minutes will stimulate us to increased exertions in our appointed fields of labor.

Allow me to add, that if all our preachers could correctly prepare, and then return their statistics on the first day of the Conference, as it is clearly our duty to do, it would greatly facilitate the publication of our Minutes. There is no good reason why we may not have our Minutes within one week after Conference adjournment; and this would largely increase their circulation. Such has been the delay in publishing our Minutes that our people have learned so much from other sources, and become so impatient waiting, that they care little for them, and comparatively few will buy them.

## COST OF INSTRUCTION.

The cost of furnishing instruction in our higher institutions of learning is seldom appreciated. The tuition bills, which are often a subject of complaint, seldom amount to more than half the cost to the institution; the other half being provided for, as a gratuity to the public, by the State, or by the generosity of individuals—mostly the latter. Our Seminary at Kent's Hill affords an illustration of this subject. The entire property of the institution, including lands, buildings, furniture, apparatus, etc., and invested funds, according to estimate, amounts to about \$140,000. Taking the accounts of the last year as a base of calculation, and using round numbers, we have, as the annual cost of running this institution, the following estimates:—

Salaries of eleven teachers,	\$7,500
Incidental expenses, including fuel, care of building, repairs, insurance and other incidentals, not including expenses on Boarding House,	\$1,000
Interest on whole property,	\$8,400
Total annual cost,	\$16,900
Bills for Tuition for the year ending July 1, 1874,	\$6,124
Charges for incidentals,	646
Total amount from students, Leaving a balance of,	6,770
	\$10,330

As a gratuity to those enjoying the benefits of the institution, the amount paid for tuition being not much more than one third the cost. And yet complaints are often made of the high rates of tuition, and from none more loudly than from those who have never contributed a dollar towards the funds of the institution.

The price of board in the Boarding House is designed to cover the cost, with a margin of profit sufficient to make good the waste and wear. Thus far the accounts of this department have balanced, with but slight if any accumulation of funds. The margin of profits in this department should be sufficient to secure a small annual gain, as a reserved fund to provide against contingencies as are always likely to occur. It is unsafe for any business establishment to live fully up to its income.

The Trustees hold the property in trust, not only for the present generation, but for generations to come. They have no right to allow the property to depreciate in their hands. They should rather endeavor, by all prudent means, to increase its permanent value from year to year. There is a great difference, in the practical results, between a small annual gain and a small annual deficit; the one leads downward, the other upward. The difference may be small at first, but it soon becomes an impassable gulf. The Seminary is free from debt, and with careful management it may become more and more stable. Its financial success, of late years, is highly encouraging. This may be attributed to careful management, the generosity of friends, and above all, to the favor of Providence.

There is one item of cost in carrying on our institutions of learning seldom taken into account, and which cannot be estimated in dollars and cents—the faithful services of trustees, who perform their work without fee or reward, except the satisfaction of doing good; sometimes, for many years, not only giving their time and services, but also paying their own traveling expenses. These servants of the public are often censured for their hard work, but never thanked. They are always the most generous contributors to the funds of the institutions under their care, and are worthy of being held in grateful remembrance for their patient endurance and unselfish labor.

The Colleges and Seminaries under the care and patronage of our Church are among the most prosperous in the country, and are rendering a most important service to the Church and the world. The large amount invested in these institutions yields abundant returns, not only by promoting sound learning, but by their powerful influence in promoting the religious welfare of the students. Revivals of religion much more frequently occur in our Seminaries than elsewhere; none of our Churches are so prolific of good results. The Church should remember these mighty agencies of usefulness, both in their contributions and in their prayers. The number of students at the Seminary is uncommonly large at this stage of the term.

S. ALLEN.

August 17, 1874.

## MR. SUNDERLAND'S LETTER.

MR. EDITOR:—I justified you in publishing that document, providing you will allow the vindication of the dead, so far as truth and facts go.

When Bishop Hedding complained of certain members of the New England Conference for paying for and circulating in Methodist families (where he was wont to stop) a paper that wanted to be read, and maliciously assailed him, I thought he "had a case" against them, and still think so. A Baptist gentleman, who listened to his complaint at Bennett Street Church, came to me and repeated what the old Bishop said (as I was not present); and he was deeply moved in sympathy for him, as he said the old gentleman evinced none but the kindest and most Christian spirit.

Neither "the hidden things of dishonesty," or backbiting, or, in general, "doing evil that good may come," ever really advanced the cause of the slave any. Few living at the present know that, like Washington in physiognomy, in several particulars, so Hedding was in moderation, forbearance, and meekness. Often (in his younger days of the ministry) a frequenter of my father's house, our family had occasion to know Hedding well; and as my mother had enjoyed the privilege of Washington's acquaintance at her grandfather's, it is not a stretch of vanity in me to compare the two from what I learned of her.

To those old Methodists living, who had more familiarity with the Bishop, it would be useless to tell them that he was ever in sympathy with slavery; I think, or was ever in the least designedly oppressive in his administration. That he would acquire a distrust towards those who were willing to join hands with reckless slanders to ruin the Church if they could not rule it, is not very strange; and that he felt obliged, as a judicial officer of our Church, to do his duty in this regard, cannot be wondered at. Know how to "put yourself in his place" before you pass judgment on that sainted man. Rather, was it not best to do as did A. D. Merrill, and that noble old soldier, in a two fold sense (P. Crandall), who declared, "brethren, I am not going to let the devil drive me out of the Church; I am going to stay and drive him out!" A hearty amen from all that later Conference followed, and the prayer has been answered. NOAH PERRIN.

## THE HYMN-BOOK.

Christian Association Room, Lockport, N. Y., Aug. 21, 1874.

Editor of Zion's Herald:

DEAR BROTHER:—I have read with much pleasure your plea for the Hymn-Book, and also the remarks of "E. F. W." I have used the "Hymns for the People called Methodists," in prayer-meetings in England, and in the pulpit in this country, over fifty-five years, and have never failed to find hymns suited to my thoughts on any occasion. In my pocket, or within reach of my sitting-room, has either the English or American edition been found for more than fifty-eight years.

From extensive acquaintance with the mining and manufacturing district of South Staffordshire, England, I believe Wesley's hymns have taught the lower classes (a large proportion being unable to read the Bible) the glorious gospel of a free, present and full salvation, as the hymns are generally "lined," or rather two or four lines read, as the singing proceeds. I have my grandfather's well-fingered hymn-book, and his ticket of membership of more than one hundred years ago, and they will be prized by my children's children when I shall have passed away.

With "E. F. W." I have had my years of sorrow. Three sons, in three months, died in the defense of the government of our adopted country; and from an event connected with the war the wife of my youth, after lingering for five years, passed away. God has spared, to bless me in my last days, my youngest daughter, who of her own will committed to memory one hundred hymns from the American Hymn-book, besides a few in her infancy in England.

One thing I should like to see, before

I pass to the other side: a standard Methodist Hymn-book receiving the approbation of the different branches of Wesleyan Methodism throughout the world.

A quietness pervades the Churches too much like death in this city, except the Baptists, who have a new minister, who draws large audiences, many of whom he has "buried by baptism."

I read your paper with very much pleasure, and then, after two weeks on our tables, send it to a grandson in Nebraska.

ENOCH WILLIAMS.

## METHODISM THE FRIEND OF ALL.

"A most satisfactory feature of Methodism in the present day is," says The (London, Wesleyan) Watchman, "that it is alike everywhere in essential features. It does not waver in doctrine, but holds fast to its original standards of Christian truth. It insists upon conversion to God, through penitent faith in the Lord Jesus Christ. It abides by the witness of the Holy Spirit to the believer that He is a child of God. It inculcates growth in grace, maturity in love, and in personal meekness for the inheritance of the saints in light. It enjoins attendance upon Christian sacraments and ordinances, and provides for fellowship in Christ by stated communion of saints. It proclaims religious catholicity as its spirit among other evangelical Churches, and declares itself 'the friend of all and the enemy of none.' It requires of its adherents personal service, as well as pecuniary contributions; and avows as its constant and persevering object 'to spread scriptural holiness through the world.' And let it thus continue steadfast in doctrine, in fellowship, and in doing good unto all men, and its mission by divine authority shall not cease, nor shall its progress in the world be diminished."

## MY STOVE AND ITS LESSON.

I watched it growing dim in the twilight, the air becoming chillier all the time, till at last, aroused by the increasing cold and darkness, I gave a little shake to the grate upon which rested the coals. A few sparks, a blue blaze or two, and in ten minutes all was dead as before. I looked around; ah! the slide was open at the back, and the cold air from above had descended the flame. I closed it, saying, "now I shall be comfortable." But darker, blacker became the coals. They are surely dying—what can be done? How fast they go out! only here and there a gleam of light. Is there no remedy?

Open the lower draft. Ah yes! that makes a difference. Already it crackles. Go to the foundation, tip the grate a little way, draw out the clinkers. That is the secret. See those pieces; no wonder it was nearly dead, choked, smothered. Look at it again! sending up myriad tongues of flame—blue, purple, red. How they shoot and gleam, beautiful as fire-works, lighting the room, glowing till the air is warm as summer.

How like the Christian life. At first the fire burns brightly, and we flatter ourselves that it will always warm those that come within its circle; but by and by it wavers in its shining. The life is there, however, only half hidden by ashes. Now it brightens again, as conscience gives a little shake. Months, years pass, and that which should have grown to the lustre and steadiness of a glowing furnace only burns with the flitting light of the neglected stove. The fire has been dimmed by the cold within; but more serious is the trouble within. Neglected prayer circles, unimproved opportunities, greed of gain, love of ease, unfaithfulness in the closet, these are the vitreous substances, the slaty clinkers that have clogged the entrance so that the Spirit's breath has not been felt in the soul. But the sparks need not be left to die. The Master may come with His probe, and search the very foundation; secret sins be mourned over and forsaken; and from the depths of a reconsecration shine forth a light illuminating the dark places of the earth, and quickening the growth of all who rejoice in the warmth of its beams.—Selected.

CO-WORKER.

CROOKED WORK.—Some people are praised for good deeds, and thus sent to heaven by reputation. But there they have a record of their bad deeds, too. I knew a man to give much to the poor in Boston, but I heard him repeat calumny on better men, too. Some repeat his good deeds, and say, "he can't be lost." They hear one side; God hears all sides. He it is that shall make the crooked things go straight. If men were as active in Christ's religion as women are in temperance, false gods would soon be scarcer.

## Our Book Table.

ARCTIC EXPERIENCES: Containing Capt. George E. Tyson's Wonderful Drift on the Ice Floe, a History of the Polar Expedition, the Cruise of the Tigrid, and Rescue of the Polar Survivors, to which is added a General Arctic Chronology. Edited by E. Vale Blake. New York: Harper & Brothers, 8vo, 486 pp. There is an inexhaustible fascination about Arctic explorations. The fearful perils and the numerous dangers which have attended the adventurous explorers of the polar sea do not tend to abate the eagerness with which fresh attempts are conceived and urged upon maritime governments. The same fascination extends to the large and growing literature upon this subject. Superior to the charm that invested Robinson Crusoe, in our early days, was that which gathered around the few volumes which had been written of voyages in these North-ern seas. Our American literature has been enriched in later years by the noble contributions of Dr. Kane, embodying the remarkable incidents of his polar voyages and his discoveries in these frozen seas while searching for traces of the lost Sir John Franklin. The present volume opens with a summary of the various previous voyages towards the

North Pole, gives the interesting whaling experience of Capt. Tyson in these icy waters, his introduction to Capt. Charles F. Hall, whom he met when in the Rescue upon his first voyage of exploration, and gave him needed supplies, and finally his appointment as assistant navigator of the Polar, which the Government had fitted out for Capt. Hall for his second voyage to the Pole; and Capt. Tyson's diary of this eventful expedition, the mysterious death of Capt. Hall, the unfortunate disagreement among the chief officers, the separation of the ship with a portion of the crew from a large part of the party remaining upon an ice floe, the long drift upon their frozen raft in an Arctic night of these forsaken men and women, the final recovery of both parties, the signal discovery made before the death of their leader, having reached the highest latitude ever yet attained—82 deg. 16 min.—and all the strange and exciting incidents connected with life among the icebergs. The volume, although it recounts the same scenes, passed over by previous explorers in these frozen seas, has a fresh interest, and with the exception of the painful story of the insubordination among some of the officers, is a very entertaining and instructive narrative of thrilling and often perilous adventures, and of some of the most remarkable natural phenomena. The work is profusely illustrated.

After a long silence our old and respected friend, Prof. W. M. Willcutt, an instructor at Middletown thirty-three years ago, and a theological professor at Newbury in later years, speaks again through the press. He adds another to the many lives of Christ that have of late been written, but his volume makes a special object. It is portable and inexpensive. He calls it MESSENGER. It makes a duodecimo of 439 pages. B. B. Russell of Lowell, has written a hardy, manly manner, with illustrations. It is not intended to be a critical life of Christ, meeting the difficulties of the sacred text and refuting the theories of modern theological writers in reference to the whole evangelical story, but it is a simple, connected narrative, written in clear and very attractive style, of all the incidents given by the different evangelists, with a few conclusions in illustration of the historical events connected with the scripture story, the natural scenery and the domestic and social life of the times, are happily interwoven with the flowing record, and give an additional interest to it, as well as offer aid in its interpretation. It will charm young readers by its attractive style, and will add teachers who have not a full critical apparatus in illustrating the lessons in their Sabbath classes. It is a good volume for the family library.

Dr. Israel P. Warren, to whom our readers have been indebted for late several very interesting contributions, prepared for the press, a short time since, a very interesting account of the historical facts and traditions connected with the beheading of King Charles I. after his trial before the High Court of Justice, the short rule of Cromwell the Protector, the counter revolution and ascension of Charles II. to the English throne, the flight and fortunes of the three judges who had condemned the king to this country and their adventures here. This very attractive and well-written little historical manual is called by its author "THE THREE JUDGES." It is a volume of about 300 pages, and is published by Warren & Wyman, New York. It has the additional interest of an appreciative introduction by Dr. Leonard Bacon of New Haven. This story of the "Regicides"—Goffe, Whalley and Dixwell—involving a comprehensive account of the English revolution in the middle of the seventeenth century, is one that young as well as mature readers will always find interesting. The American incidents, which in themselves are of a romantic character, give the story an additional charm. The volume is well illustrated with amusing copies of old cuts, and with pictures connected with the hiding places of the judges in this country. The volume is a pleasant opportunity to refresh the memory with the record of one of the most important eras of English history.

The Interior of Chicago, thus notices a serial story going through the current issues of the Northeastern: "Rev. J. M. Daniels of this city, has furnished a serial to the Northeastern Advocate which will give that gentleman a good position in public esteem as a vigorous delineator of character. His hero is the Rev. Dr. Auber, a German-born name is an aristocratic improvement on his patronym, Dauber. The oil of Dr. Auber's apostolic anointing 'greased him all over,' rendering him not only oily but slippery. Mr. Daniels' story is full of church thrills at sham, in and out of the Church, and the expectation of these, more than the interest of the narrative, keeps the reader's attention alert. The story, we are informed, to be brought out in more permanent shape."

We can only announce the new books of songs for sacred worship. They are published almost as frequently as if they were periodicals. We are not experts in this line, but enjoy good singing in the house of God. Here is a fresh edition of HALLOWED SONGS—Metrical Edition, by Philip Phillips, published by Hitchcock and Wadsworth, Cincinnati—handy, cheap, and, of course, first rate, because the work of our delightful "Singing Pilgrim." Here is another, THE NEW SONG-BOOK FOR REVIVAL, PRAYER AND CAMP-MEETINGS, published by Rev. Aaron Cook, and for sale at all the Methodist Depositories. It has the good old tunes and songs that we have heard, and many new ones, which, doubtless, should find to be good if we were so fortunate as to hear them sung. The book is well but cheaply published. We noticed it in common use at the camp meetings.

New Sunday-school books. Henry Hoyt opens the season with three fine additions to the Sunday-school library—beautiful books as to contents and style of publication:—I. MIRIAM BRANDON; by Mrs. J. F. Moore. This is the moral of the well-told tale; "I have progressed so far as to be glad that the rules which she knows what appliances are needed to make of the little Miriam Brandon a woman who can at least look up and strive."

II. LIFE STRUGGLES, OR UNCLE JABEZ, THE HISTORY OF A MAN whose Boyhood was Spent in Adversity, shows how God does provide, and out of the school of adversity graduate His pupils to a strong and sweet character.

III. ROSE, ROBIN AND LITTLE MAY, A Story of Country Life—a story that shows how young people, without interrupting a happy life, may be devout and Christ-loving. The National Temperance Society issue two more of their excellent tales:—I. WEALTH AND WINE, by Miss M. D. Chellis, one of our best juvenile writers, with one of the most important themes. The story is vigorously told, and carries with it its serious moral.

II. THE MODEL LANDLORD, by Mrs. M. A. Holt, shows that he is not one who affects to keep a "decent hotel," selling only to moderate drinkers.

Hitchcock and Wadsworth publish a very interesting and instructive volume, of a higher order than the average Sunday-school volume, entitled AFTER THE TRUTH, by Mrs. Sappora M. L. Henry. It shows how, in a pleasant story, to teach children religious truth out of the Bible.



[3]

# The Christian World.

MISSIONARY DEPARTMENT.  
REV. R. W. ALLEN, EDITOR.

"All the earth shall be filled with the glory of the Lord."—Isa. xlii.

## HINDUISM AND CHRISTIANITY IN MADRAS.

The religious condition of India is clearly presented in the recent census of that country. Hinduism is decaying, and Christianity progressing. This was seen from the Blue Book, as it is called, containing full reports of the condition of the country, from which we made extracts nearly a year since; and now we present the testimony of Surgeon-Major Cornish, respecting the Presidency of Madras, just presented to the government. He states that the Hindu population of that part of India numbers 28,863,978 souls, and then says:—

"The general decay of Hindu temples is but the visible sign of the waning vitality of the religion itself. Among the classes already influenced by Western ideas, Hinduism is practically dead. Neither deism nor Christianity have as yet stepped in to fill the void in the religious life of the educated people. History is always repeating itself, and the day is probably not very far distant when a great religious revival—a shaking of the dry bones of Hinduism—shall occur. Where the prevailing Hindu faith has assumed the form of Vishnu worship, Christianity makes little progress, while in those parts of the country into which it has not penetrated, as in the extreme south and west of India, there the converts to Christianity mostly abound."

THE GERMAN CONFERENCE.—Rev. Ross C. Houghton writes to *The Methodist* respecting the German Conference and the state of Methodism in Germany and Switzerland. The Conference consists of sixty members, including seven promising young men. The writer says:—

"My observations have convinced me that Methodism is meeting the demand for vital godliness. Our Church is steadily increasing in its membership and attendants. Its Church property is large, considering the poverty of the people."

MAURITIUS.—The annual report of the Mauritius Church Missionary Society states that 1,800 Indian Coolies on that island have been baptized by its missionaries during the past sixteen years; and 212 of these in 1873. The number on the congregation lists, at the close of 1873, was 1,118. Thirteen catechists are employed—six to the Tamil Coolies, and seven to those from Calcutta.

SIERRA LEONE. One of the most encouraging circumstances of the foreign mission work is the missionary spirit which is manifest in the Churches. The Sierra Leone Church, while the European missionary assistance is withdrawn, is sending out men and supporting them in mission fields beyond. Seven from this Church have joined Bishop Crowther on the Nile during the year. Yoruba is showing how the grace of God can sustain a native Church, and give it a disposition and power to do good to other heathen, even when left to rely on its own resources.

JESUS CHRIST died to save this world; are you doing all you can to secure the object of His death?

IT IS THE WORK OF THE CHURCH to convert the world to Jesus. When will she do it?

GLORIOUS TIDINGS reach us from all points of the foreign mission field—revivals everywhere.

DO YOU PRAY DAILY for the foreign mission work?

ARE YOU GIVING ALL you can for the conversion of the world?

## FOREIGN ITEMS.

The Chapel Building Fund Society of the Wesleyans was reported at the late Camborne Conference, Eng., as having accomplished a great and good work, and had in twelve years aided in securing accommodations for more than 50,000 worshippers in the Methodist chapels built under its auspices. No less than 311 enterprises, comprising chapels (94), schoolrooms, ministers' houses, etc., had been consummated in the year then closing. In the ensuing year sanction had been given to go forward with 385 projects, securing nearly 25,000 sittings for worshippers. About one third of the sittings thus secured are free. Horace Mann's rebuke, in 1851, of the neglect of the Wesleyans in this particular, is deemed to have worked out its provocative in a most happy manner.

Rev. Mr. Dare, from the Australian Conference, was introduced to the body, and in the course of an eloquent speech took occasion to state that more than 10 per cent. of the Australian population are members of the Methodist Church, and its worshippers exceeded by many thousands those of any other Church. In the Fiji Islands, where forty years ago the people were so debased as to drink blood from human skulls, strange widows and children, bury alive the helpless and the aged, etc., 10,000 people now sit under the Methodist ministry alone, 25,000 attend the class-meetings, and 53,000 children are in the Sabbath-schools. On sitting down, he related this incident:—

"I was taking tea with your missionary and his wife in the lone island of Kandavu, in the midst of 10,000 of these Fijians. As we were at tea, the bell rang. The missionary said, 'Now listen, you will hear the drums beat,' and immediately they began to echo to each other round the shores of that southern sea. 'There are 10,000 people on this island,' said he, 'and I do not know of a single house in which there will not be family worship in the space of half an hour from this time.'"

Dr. McAnely, our delegate to the Conference, in taking his leave of the body, took occasion to refer to the strange

demonstrations, and especially to the free indulgence in laughter among the preachers during the Conference business sessions. He doubted not that he should take kindly to that practice if he was a little more familiar with it, for he saw abundant evidence of the great kindness, good-nature and Christian cheerfulness reigning among them.

The Conference took unusual notice, by way of compliment, of the annual "Ferry Lecture," which was delivered this year by Rev. J. D. Geden, and was a masterly and convincing setting forth of the doctrine of the future life revealed in the Old Testament, as reported by *The Watchman*.

At this session of the Conference it was reported that the Wesley Chapel at Camborne had succeeded in gathering 4,000 scholars into its Sunday-school organization during the year, out of a population of only 16,000. Dr. Pugh pronounced this the most successful school of any in the denomination.

On the subject of admissions to candidates for the ministry, out of 108 candidates recommended only 94 were accepted. The names of these were placed on the journal of the Conference, each subject to be reported upon, "year by year," until appointed to a circuit.

On the 14th of September, and following days, a conference of men belonging to different Churches desiring the great future union of Christians, will be held at Boston. The purpose of this conference is to examine the formulae of faith of the first centuries of the Church, as also the doctrines and institutions which were held essential and indispensable in the universal Church of the East and West before the great separation. There is no question whatever of a union by absorption, or a fusion of the different Churches, but of the establishment of an ecclesiastical communion on the basis of "unity in things necessary," with the maintenance of every Church's peculiarities which do not alter the substance of the ancient faith.

Members of the English Parliament are naturally opposed to a dissolution. The elections are costly. They do not stuff the ballot boxes, nor defeat the will of the people by a caucus, but they entertain lavishly, and do bribe indirectly, when bribery is possible. Dickens' "Eatonville" (ent and will-contest) was a caricature, but was the truth, nevertheless. A candidate in Parliament costs not less to most of the members than \$5,000, and to many, if the struggle is close and the constituency important, the cost is not less than \$15,000. And worst of all, when they get into Parliament they serve without drawing a farthing from the treasury. The honor of the thing is supposed to be reward enough.

The *Freese* of Vienna, states that the Duke of Coburg complains to England that Germany was seeking a quarrel with France. These complaints were made after a conversation the duke had with Prince Hohenzollern, on the 30th ultimo, in which the latter said the German Government would do what it thought proper, so far as regards measures to be taken against partially shrewd to the Carlists, even should the other powers not arrive at any decision on the subject.

## TEMPERANCE.

ADDRESS AT HUDSON, MASS.

A young man by the name of Frank Pomeroy, of Shrewsbury, understood to be a student of Wilbraham, addressed a large and interesting open air meeting in Hudson, on Sabbath afternoon, Aug. 23. He spoke for one hour, presenting the various aspects of the temperance question, in lofty, impressive, and even eloquent strains. He seemed to be no more than 21 years of age, and yet his address was a very manly and effective performance. His style was as chaste and finished as his oration. As a whole it was able, earnest and forcible.

R. H. H.

## OUR HOMES IN PERIL.

BY GEO. H. VIBBERT.

In two articles, published several weeks ago, we attempted to show that the "one idea" of the temperance reformers comprehended other ideas essential to material prosperity and to health. The direct and indirect evils resulting from the use of intoxicating drinks, the distillery and the brewery, were illustrated by suggestive facts. If no other interests but those of business, labor and health, were imperiled by the influences of the dram-shop system, there would be urgent need of careful thought and the persistent action of business men and all who ought to care for the material prosperity and health of the community; there would be no excuse for indifference and inaction; every business man, every working man and woman, all philanthropists and good citizens would be guilty who did not oppose the manufacture and sale and use of all intoxicating drinks as beverages.

And when it is demonstrated that business and labor and health are not the worst victims—that the evil strikes deeper, and destroys even more sacred interests, it is evident that no man or woman claiming to be good citizen or Christian can be guiltless and refuse to join in effort to destroy the evil.

What interest is more sacred than business or health? Grant all the importance that ought to be attached to material prosperity, and that health of body is essential to the highest vigor and health of the intellect; consider how calamitous would be the failure of trade and bankruptcy of merchants, the closing of our shops and mills, and also how little progress could be made by a community and nation of invalids—a worse trouble would befall if our homes were to become corrupt and defenseless. If the industries and ambitions, the holy and sweet ministries of affection, and happiness and peace of our home life were imperiled, or destroyed, what would remain? What blessing of hope, what breaking of anchorage, what wild confusion and discord, what irreparable loss, what sad miseries would directly follow! A

community without homes! a nation that lacks the conserving elements which dwell in well-ordered homes;—there are few words that suggest so much of loss and desolation as this—*homeless!*

It was not the starved and striped bunting, waving over arsenal and fort and army, and at most head, that our soldiers and sailors fought for—that every family sent its hero to protect—for which women prayed and sacrificed, and a people poured out its blood and treasure; it was that dearer, more sacred than the country's flag, which the flag symbolized, without which the flag was a haunting lie—the home! home, sanctified by the Christian religion, hallowed by sacred memories, by the sweetest, holiest affections, protected by righteous law; for the ordering of which the warehouse and the counting-room, the bank, the shop, the mill, the farm, provided their returns, and kept busy brain and hand and foot of toiling men and women. Whatever trouble cripples, ruins industry, business, decreases the material comforts of home, yet home, bare of luxury and elegance, and straitened even of comfort, if its members retain faith, and hope, and love, is not harmed in its essential life. When its virtue and peace are imperiled, when its members become sensual and faithless and loveless, then home is ruined, even if it have a marble palace for its shelter, and wealth for its constant servant.

[To be continued.]

## Commercial.

BOSTON MARKET.  
WHEAT—Superfine, \$4.50; extra, \$5.00; No. 1, \$5.25; No. 2, \$5.00; No. 3, \$4.75; No. 4, \$4.50; No. 5, \$4.25; No. 6, \$4.00; No. 7, \$3.75; No. 8, \$3.50; No. 9, \$3.25; No. 10, \$3.00; No. 11, \$2.75; No. 12, \$2.50; No. 13, \$2.25; No. 14, \$2.00; No. 15, \$1.75; No. 16, \$1.50; No. 17, \$1.25; No. 18, \$1.00; No. 19, \$0.75; No. 20, \$0.50; No. 21, \$0.25; No. 22, \$0.00.

STEAMER MT. WASHINGTON.  
WILL RUN AS FOLLOWS:  
Leave Boston for Portland, Sept. 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, Oct. 2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, Nov. 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, Dec. 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, Jan. 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, Feb. 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, Mar. 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, Apr. 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, May 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, Jun. 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, Jul. 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, Aug. 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, Sep. 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, Oct. 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, Nov. 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, Dec. 1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, Jan. 1, 3, 5, 7, 9, 11, 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## HERALD CALENDAR.

Fall River Dis. Preachers' Meeting, Little Compton, R. I.,	Oct. 5-7
Norwich Dis. Min. Assn., New London,	Oct. 5-7
Min. Association, Newport, Me.,	Oct. 12-14
Duckport Dis. Preachers' Meeting, Bearport, Me.,	Oct. 12-14
DARTMOUTH UNIVERSITY:	
School of Theology opens	Sept. 9
School of Law opens	Oct. 7
School of Medicine opens	Oct. 7
School of Theology opens	Oct. 14
College of Liberal Arts opens	Sept. 14
College of Music opens	Sept. 14
CAMP-MEETING CALENDAR.	
Williamatic Camp-meeting, No. 1	Aug. 29 to Sept. 5
Rockland District Camp-meeting, No. 1	Aug. 31 to Sept. 5
Victory,	Aug. 31 to Sept. 5
Charleston Camp-meeting,	Aug. 31 to Sept. 5
Norfolk Camp-meeting,	Aug. 31 to Sept. 5
White Mountain Camp-meeting, Grove-ton, N. H.,	Sept. 7 to 12
Hodgdon Camp-meeting,	Sept. 8 to 14
Aston Camp-meeting,	Sept. 14 to 19

## ZION'S HERALD.

THURSDAY, SEPTEMBER 3, 1874.

## SINKING THE MINISTER TO RAISE THE MAN.

Our times are unfriendly to all factions. Distinctions. They are inimical to sham, to cant and affectation of every description. It is only a natural tendency that society should swing too far into the opposite extreme from a former day. In disrobing the ministerial office of its outward sanctimoniousness, its staid gait, its utter abstinence from worldly affairs, the funeral color of its garments, its professional snowy cravat; in the larger indulgence permitted it for many recreation, for consulting personal tastes in the character of its vacation enjoyments, such as fishing, gunning, and yachting; in the larger liberty accorded of choosing associates outside of religious circles, and of free and easy intercourse with all descriptions of men, there has doubtless been something gained in the matter of developing the manhood of the preacher; and, perhaps, there need be no inevitable loss of respect and confidence in him, on the part of his constant associates, arising out of this changed condition of things. There is no virtue in phariseism. We do not save men by standing aloof from them. There is nothing evangelizing in simple dignity. We do not cease to be men when ordained as ministers; indeed, we cease to touch and impress our fellows when we forget this. The Son of God was the son of man. He received sinners and eat with them. He sought lost men in the places which they frequented, and was not an obtrusive guest at a wedding or a feast.

But in these days sinking the minister to develop the man has no evangelical idea in it. It is simply an apology for unusual freedom in the enjoyment of personal tastes and appetites. The minister is sunk because the associations of the office are somewhat incongruous with the scenes which he visits, not to save his associates, but for his own pleasure. Instead of seizing every opportunity to bless his fellow men, he does not even wish to be recognized as a minister; is gratified at the astonishment expressed when, by a chance discovery, his profession is revealed. He seeks the smoking-car of the train, sitting among the card-players, not to drop, at the right moment, a word of Christian wisdom, but to indulge in the habit which associates itself with the lowest vices. He is conspicuous for the pronounced colors of his garments, the astonishing slouch and royness of his hat, the swagger of his manner, his ability to respond to the challenge of the rough men he meets in the latest parlors of the streets.

When his coarseness of expression, his roughness of appearance, his utterly unministerial manner are referred to, he affirms that he was "a man before he was a minister," and he does not believe in putting on pulpit airs, or announcing every step he takes by the clothes he wears, that he is a clergyman. He thinks he can draw the men of the world to himself by associating with them on a common plane. There is no reason, he affirms, why he should not enjoy a horse-race, or take part in a regatta, or be the best chess or ten-pin player, or devote himself to the improvement of live stock, simply because he happens to be a minister.

Men of the world are not attracted to the gospel by such developments of a common human nature as these. Among the roughest there is an instinctive sentiment that the preacher of righteousness should never direct himself even of the proper outward symbols of his office—not the professional garb, indeed, not a sacred white in his tone, not a distant and affected dignity of manner, not a forbidding solemnity of countenance, not an inability to appreciate the amusing and ludicrous side of life—but an abiding appearance of one conscious of the relation he holds between God and his fellow men, of the sacredness of his work, of the effect of his conversation and life upon those approaching him, and of the nature of the truths he utters from the pulpit. All this should be so natural, so much the involuntary habit of life growing out of constant fellowship with God, and as constant interest in the highest well being of his fellow-men, that it will require no self-recollection or unnatural restraint to put it on, but be the instinctive and habitual tone of his life and temper.

However ready men are to appreciate the off-hand freedom and rough fellowship of certain ministers, and free to welcome to their social life and scenes of amusement these witty, worldly, free and easy pulpit orators, they are not the servants of God whom they would seek

for themselves in hours of trouble, in moments of deep temptation, under the sharp convictions of the Holy Spirit, in the silence and sanctity of the dying hour of their dearest earthly friend, or in the event of their own mortal sickness. Men wish to feel that their religious guides are holy ministers, that they dwell in a purer atmosphere, and have obtained a victory over the solicitations of the world, the flesh and the devil. Men that are to be summoned at any moment to bear witness to the dying, to comfort the broken-hearted, and to receive the sacred confidences of their tempted fellow men, ought certainly to move on a high plane of life, to live as seeing Him who is invisible, and to be ready for every good word and work. Such an one is not less a man, but is in the highest sense a minister of grace.

## VOWS OF CONSECRATION.

There are crisis hours in every human life—hours when decisions are made which are as enduring as eternity in their results. There are such hours in the life of every Christian—times when the soul realizes a grand uplift towards God and heaven, and all the future history of the individual is henceforth more heroic and Christ-like. It is doubtless true that these crises are usually periods of falling faith, of waning power and sorest conflict. The enemy foresees the possibilities of probation, and he knows that if he can carry his point under such circumstances he may bear off the prey in unholy triumph.

But God does not leave the soul amid such perils, and good influences come flowing to the tried and tempted. Still, there is, and must be, a struggle with the opposing forces of hell and heaven are seeking the mastery. At length there comes the sense of peril and of weakness, for the mind quickened by divine power judges correctly of itself and of its surroundings; and besides this there is a revelation of the glory of an attainable heaven, and the awful blackness of a yawning hell; and the soul begins to cry out after God. "Help, Lord!" was the cry of sinking Peter; and where is the Christian that has not felt himself, at some time in his experience, sinking amid the wild and tumultuous billows? And then has not the same cry, "Help, Lord!" sprung up from the depths of his soul? The probability is, that in every such hour a vow has been formed within, that may or may not have been uttered by the lips, that the remainder of life should be earnestly devoted to God. It was a solemn vow, witnessed by the opposing spiritual forces, and written down in the book of God by the recording angel. If it has been faithfully kept the person making it can date from that time a new and richer and more satisfactory experience of salvation. The joy of victory has been his, and, triumphant over his foes, he has daily increased in courage, faith and power.

Or, it may have happened that the thoughtful mind has, without turmoil or conflict, looked over the whole question of duty and responsibility, and has come to the deliberate conclusion that there are heights and depths to the love of God—that there are calls to duty, and opportunities to secure great and eternal blessings, and also to confer immeasurable benefits upon mankind if there were a fuller consecration of all the redeemed powers to the service of the Master. And so, in view of all these weighty considerations, soul, body and spirit, with all possessed or hoped for, are freely laid upon the altar, and with solemn vows an eternal devotion of the sacrifice is made to the triune God. These vows, in many (perhaps in most) cases, it is to be hoped, have been faithfully and lovingly kept; and the consequence has been that the world has wondered at the fresh displays of God's power to save, the Church has been edified, and very many precious souls have been won to the path of life.

But, alas! alas! how many vows of holy consecration have been forgotten! how many have been ignored! and the words spoken in the presence of God, and perhaps in the hearing of a listening world, have been cast aside as though they were trifles lighter than air. And all the while God has not forgotten them; and He waits graciously—waits in mercy for their fulfillment. How much longer He will wait He only knows. It may be this is the last year for some barren fig tree; it may be some who read these lines are venturing a step too far upon the divine forbearance. O, man or woman, bearing the name of Christian, remember your vows of consecration! Renew them; acknowledge their validity; keep them for the sake of priceless interests that are already imperiled. Do this, and your life henceforth shall be brighter and happier; heaven shall be nearer and dearer; your crown shall have more stars; and, best of all, Jesus will say, "Well done."

## BAVARIA IN THE BALANCE.

It seems a very difficult matter to arrive at the exact truth regarding the position of Bavaria in the German Empire, and to decide whether she will favor the Ultramontanes or the Liberals in the German struggle with the Pontiff. As the second kingdom in the Germanic Confederation, she exerts a great influence on the other smaller powers, and as the principal Catholic country in Germany, her action is of course decisive in ecclesiastical questions. In this sphere she is naturally always antagonistic to Prussia, as she is in politics; and her antagonism extends even to locality, for she is also the champion of South Germany against the North.

It will be remembered that Napoleon, in commencing his attack on Prussia, counted on this, and was confident that

he would be able to separate Bavaria from Germany, and use it to his purpose in fighting Prussia. But he was mistaken as to the place which Bavaria would take in the balance. She chose the wrong scale for French interests. This was a surprise to many others besides the French ruler, and it completely turned the tide against him. The spirit of nationality with Germany was stronger with Bavaria than were the antagonistic powers within the realm; and she and all South Germany stood together with the North, and proved to Napoleon that he had counted without his host.

And thus, when the French were conquered, the Bavarian monarch was the first to initiate measures to acknowledge King William of Prussia as the deserving claimant for the imperial crown of the new and united country. The first impulses of the young Bavarian monarch and those of the majority of his people were generous, and under this leadership was effected the political regeneration of Germany as a unit among the European powers. But the moment the ecclesiastical question became prominent a firebrand was thrown into a very combustible mass, and since that period the Bavarian Chambers have been an arena of political strife such as is rarely seen.

For a time the king held out well against all influences, and stood firmly by his first generous intentions which grew up during the war in community with his companions in arms from the North. He learned that blood is thicker than water, and that the dictates of common sense and human nature led him to go to those whose mother tongue was his own native speech. But the religious feud had now become so bitter that all other questions disappeared from the field, and the pressure brought to bear was so great that at times he has evidently wavered a little, and to the eyes of those who longed to see him break entirely with Prussia, a great deal. Rumors ran thick and rife that there was an open rupture between Bismarck and the Bavarian government, and that King Louis would leave his capital on the advent of Emperor William on his recent visit.

Fortunately these have all turned out false. The young monarch received the veteran Czar with great deference, and paid him distinguished attention as an honored visitor, and met him, as his political chief, with this hearty and royal assurance: "I shall strictly regard the constitution and laws of the Empire;" so that whatever else of misgovernment may curse Bavaria, she will retain her loyalty to the imperial idea as long as the present king guides the destiny of the kingdom. This has greatly grieved and agitated the Ultramontane party, for they considered the king as theirs, and with Bavaria in the balance against Prussia, they counted on political and clerical victories.

The whole course of politico-clerical politics within the past few months in Bavaria has been very dark and unintelligible, for with a decided majority of Ultramontanes in the Chamber they have not succeeded in carrying their measures; indeed, it is openly said that this party has simply proved its inability to rule. Von Lutz, the Bavarian Premier, is very liberal, and has no sympathy with the Catholic prelates who have gotten into the House by their influence over the peasantry. Their plan of action is almost always based on the fanaticism and narrow-mindedness of their supporters, and these qualities only sustain them where the questions require a stubborn stand, but totally fail where political skill and acumen need to be brought into play. In short, they are miserable tacticians in anything else than blind orders to carry out certain measures.

But it seems quite evident that the country at large does not sympathize with the liberal measures of the king or the ministry; and of this the Ultramontanes are well aware, for they made repeated efforts during the session recently closed to hasten the dissolution of the body by votes of want of confidence. Von Lutz paid no attention to these sports of violence and anger, and held his own to the end, as he still retains the reins of power. But the constitutional period for the election of a new legislative body occurs next Fall, and already the tocsin is sounding in the Bavarian plains and valleys, and the general conviction grants in advance an Ultramontane triumph. From the death of the Pope might throw confusion into their camp, but now they are well united, and in numbers, if not in brains, quite formidable. With Bavaria thus in the balance, German affairs are in a very doubtful condition.

## LETTER FROM THE WEST.

You were kind enough to request a few notes by the way on our western trip. In compliance with this invitation I forward this communication, knowing full well that letter-writing for the press is not my calling.

Leaving Wilbraham July 28, via B. & A. and N. Y. C. Railroads, twenty-four hours found us at what still bears strongly the marks of its French origin, the city of Detroit, so well known to all modern tourists. At this point we departed from the more usual line of travel, going directly across the State of Michigan to Grand Haven, and thence by steamer to Milwaukee, in Wisconsin, where we arrived early the second morning, making in all less than two days and nights from home.

How different is this whole line of travel from what it was twenty-one years ago, when we first crossed the Hudson, westward bound! Then no conveyances but lake-steamer invited the passengers west of Buffalo, and but one railroad (the Michigan Central)

crossed the peninsula State. Now railroads cross and re-cross each other in almost every part of the State, including the great pines far up towards the northern straits. Then, too, Detroit was the only city of any considerable size; now there are many thriving towns and cities in the interior, like Kalamazoo, Grand Rapids, Saginaw, Bay City, Port Huron, and several others, rapidly assuming metropolitan proportions.

Michigan surpasses all her sister States of the same parallel of latitude in her fruit-growing capacity, rivaling New York in her fine apples, and New Jersey in the production of peaches. This is due principally to the fact that its otherwise rigorous climate is greatly modified by its being surrounded on three sides by the great lakes.

Methodism, from the first settlement of the territory, has found a congenial soil in Michigan. But a marked change for the better has taken place the past few years in nearly all the larger towns and cities. During the aggressive period her Church edifices were generally inferior, scarcely meeting the reasonable demands of the period and the incoming tide of population. She has, however, recently passed on through the transition period, and is rapidly putting on a permanent type. Her churches are now among the most commanding public buildings, both in capacity and architectural taste, seen anywhere in town or country of this rapidly developing State.

On arriving at Milwaukee we were met at the steamer by the Misses Harrison, who graduated at Wilbraham two years ago, and now made us feel at home in the hospitable residence of their father, S. A. Harrison, esq., who is one of the eminently successful business men of that city. This beloved family were our parishioners fifteen years ago, and they have often laid us under heavy obligations, and especially so by their unsparing kindness lavished upon us during our recent visit. We were also favored while in Milwaukee with meeting several others of our former parishioners, and among them Geo. Lakin, esq., an associate student at Kent's Hill forty years ago; with Messrs. Hauser & Story, graduates at Lawrence University during our administration, and now proprietors of the *Christian Statesman*; also our special friends in former Conference relations, Revs. S. C. Thomas and W. G. Miller, D. D. Few men anywhere have done more efficient service in the ministry than these beloved brethren; but labors and years are beginning to tell, and both are making arrangements to retire from the active work at the next Conference. Milwaukee has made wonderful advancement since we were last there, and is really one of the finest cities in the West—her broad avenues, spacious warehouses and public buildings, her Methodism, owing to various causes, has not been a great success in Milwaukee. It had the ground in the beginning, but by mistakes lost its prestige. It is, however, beginning to see the dawn of better promise. There are now five Methodist Churches, including the German, all more or less active and aggressive, and one of them is really a strong congregation, having recently erected a large and elegant Church edifice.

Our next point was Appleton, one hundred miles north of Milwaukee—our pleasant home for many years as the head of Lawrence University. The first thing that strikes one, after years of absence from the State, is the rapid advancement made in all the elements of a material prosperity. Twenty-one years ago we first made the passage from Chicago to Appleton, requiring, by the old process of steamers and stages, three days and two nights. Now railroads interlace the whole State, and two daily express trains each way whiz through the city, en route between Chicago, Milwaukee and Lake Superior. And not only Milwaukee, but Fond du Lac, Appleton, Green Bay, and other points in the northern part of the State are rapidly becoming railroad centres.

Near the divide, between the waters that flow into the Mississippi and those that flow into the great lakes, and sixty miles north of Milwaukee, lies the beautiful Lake Winnebago, thirty miles long by about twelve in its greatest width. Into this lake, from the southwest, flows the Upper Fox, in its windings coming within one mile of the Wisconsin River, flowing into the Mississippi, and both navigable to this point. Into this lake, from the great pines north-west, flows the Wolf River. From this lake flows the Lower Fox into Green Bay, thirty-five miles below, an arm of Lake Michigan.

This valley of the lake, and these rivers, known as the "Fox River Valley," is rapidly becoming one of the wealthiest and most populous portions of the State. At the south end of this lake is Fond du Lac, a thriving city of thirteen thousand inhabitants, a railroad centre surrounded by the richest prairie lands, and the seat of a large lumber trade. At the mouth of the Wolf, midway down on the western side of the lake, lies the city of Oshkosh, the great lumber mart of the valley, also containing a population of about thirteen thousand. At the foot of the lake lie Neenah and Menasha, thriving towns on opposite sides of the Fox, containing together a population of some five or six thousand. Four miles below this point is Appleton, of which more hereafter. On the river, below Appleton, are springing up several thriving manufacturing villages, and thirty miles below, where the river joins the great arm of Lake Michigan,

are situated, on opposite sides of the river, Green Bay and Port Howard, places first settled by the old Jesuit missionaries. These places have suddenly waked from a sleep of two hundred years, to hear the whistle and thunder of the railroad train, and to welcome the whirl and bustle of growing western towns and cities.

Up the rapids of this valley, through Lake Winnebago, the Upper Fox, and down the Wisconsin to the Mississippi, the general government has been for many years and still is constructing improvements, by means of which the grain of the Upper Mississippi Valley may find water transportation to the great lakes and the Atlantic seaboard. In this valley are found, perhaps, the finest water-power sites in the world, the lake forming at once a natural reservoir, giving security alike against the flow of ice, the danger of freshets, and the scarcity of water. Concentrate the falls of the Keweenaw, the Androscoggin, the Merrimack and the Connecticut, and they would, all told, scarcely equal in manufacturing sites these thirty-five miles of the Lower Fox between Lake Winnebago and Green Bay. These manufacturing sites, through the influence of railroads and navigation, are just beginning to be taken up, and at no distant day this valley will be the home of a vast industry and a teeming population. In our next you will have some notes on Appleton and Lawrence University.

E. COOKE.

Appleton, Wis., Aug. 1874.

## Periodicals for the Month.

The September *Atlantic* opens with a queer story, not without its moral, from the pen of Bayard Taylor; a hymn of final restoration, by L. R. Moore, follows; a sprightly written article upon the moon as it stands disclosed in the latest astronomical observations; a nice poem by Lucy Larcom; a graphic Italian sketch by James Jackson Jarvis; a vivid realistic picture of Coney Island and its visitors; a critique of the modern novel and its probable future; another interesting paper from George Cary Eggleston, showing the depreciation of paper money at the South during the late war; a valuable account of the grand canal of China; and another chapter of W. D. Howells' amusing papers under the title of "A Foregone Conclusion." Nearly twenty pages of thoughtful reviews of current literature and the progress of art and education are given.

Scribner continues his series of papers upon the South by Edward King; in this number it discusses and pictures the condition of the cotton States, Alabama and Mississippi. A very good account of the New York City Normal College, with an illustration of its fine architectural proportions, by James Richardson, is given. Aug. Loecher presents an illustrated description of the day, St. George's, and a paper upon a Malay sailor "running a muck." Miss Trafford's story has drawn so near its termination that it is now announced as forthcoming in a volume published by Lee & Shepard. "A Katharine Earle" shows some of this talented lady's best work. Bret Harte has a characteristic sketch; John Burroughs a pleasantly written paper upon "Melow England." Quite a number of sprightly short contributions are interspersed. Editor Holland's "Average Prayer-meeting" has awakened considerable discussion. He proposes the introduction of liturgical services, to increase the interest and prevent the monotony of the service. We doubt whether his patent will prove effectual. We have never known, however, a revival of religion to fall of inspiring lively prayer-meetings.

The *Contemporary Review* for August has a third paper from W. R. Greg, entitled "Rocks Ahead," in which he is pointing out the evil tendencies of the times—in this paper the astounding religious skepticism of the day. St. George's writes upon his favorite theme, "Stargazing." James Pearson reviews John Hunt's three late volumes giving the "History of Religious Thought in England." Alexander S. Murray has an article upon the "Greek Painters;" Monsignor Patterson upon "The Exiled Popes;" and Dean Stanley of Westminster, enters the discussion upon "Ultramontanism."

The *Old and New* has not a very large variety this month, but it is of unusual interest. The opening editorial considers the present status of Father Hymelstein. The continued articles—"Our Sketching Club," "The Way We Live Now," and "Nicolette and Aueassin," the latter a translation by the editor—fill a large space in this number. The noticeable article is the note of Prof. Hildegarde, whitewashing the traditional character of Emperor Tiberius. A timely paper is the one by Theodore Bacon, upon "Party Treason and Civic Duty." The review of current literature embraces an elaborate criticism of Strauss by D. A. Wasson. "The Galaxy" has several articles which attract the eye: "Life on the Plains," by G. A. Custer; "The Romance of the Holland House," by Guernsey; "Marshall McMahon," by E. Reclus, a French writer not unfamiliar to American readers; "Wanderings along the Mediterranean," by Lady Blanche; and an elaborate paper upon "Franz Liszt, and his relation to the Music of the Future," by Richard Grant White. The editorial, miscellaneous, scientific and literary, is of present interest, varied and full.

Lippincott has two illustrated articles: "The New Hyperion," and "A Visit to the Dolomites." It continues its series, "Malcolm" by Geo. Macdonald. Its inviting papers are "Glimpses of Genoa," Italian recollections by T. Adolphus Trollope, "A Troublesome Legacy," by Margaret Hosmer, a short paper by Theodore S. Fay, entitled, "The Bearer of Despatches in London," a tit-bit for young naturalists ("A Tour of Three Steps") by Edward G. Bruce. Monthly Gossip upon prevailing thoughts and current literature has its usual variety and interest.

In Harper's *Porto* Crayon presents the funny side of Negro Slavery. A profusely illustrated article follows upon "The Silent Majority" by Theodore Bacon, upon "A Short paper, with numerous illustrations, upon the South Sea Islands, is given, and an elaborate description (second paper) with pictorial illustrations of the "Observatories of the United States." This number has an extended and finely illustrated sketch of Thackeray and his works, with a great variety of short articles and attractive miscellanies.

The *Popular Science Monthly* has a cut of Dr. J. L. LeConte, president elect of the American Association for the Advancement of Science, and an editorial sketch of his life. The contents of this number are as substantial and valuable as its predecessors: "The Natural History of Man," 5th paper, on intellectual character, by Prof. DeQuatrefages; "The Photophore and Sun Spots," by Prof. S. P. Langley, illustrated; a valuable paper by Fernald Papillon on "Ferments, Fermentation and Life;" "The Chain of Species;" "The Zuni Indians of New Mexico;" "Food and the Development of Man;" "Materials of the Science of Law." There is in this number a short and very vigorous paper, written by Rev. Antoinette Brown Blackwell, upon the "Alleged Antagonism between Growth and Reproduction." It is a sharp indirect response to Dr. Clarke upon Sex and Education. Prof. J. P. Cooke, of Harvard, has a fine paper upon the "No-bility of Knowledge." The editor's department is always able and interesting.

## EDITORIAL PARAGRAPHS.

Dr. Winkler, of Georgia, in the *International Review* for September, has a calmly and thoughtfully written article upon the condition of the Negroes in the Gulf States, as undoubtedly it appears to intelligent and humane Southern men. He honestly believes the black man to be incapable of self-government, and of any high standard of scholarship; to be hopelessly superstitious and vicious, instinctively disposed to lying and theft, with a torpid moral sense, and with a natural mental and physical indolence that forbids his intellectual, material or moral advancement to any great degree, and renders him a burden upon property wherever he is found in considerable numbers. He believes the races, whites and blacks, are drawing further and further apart, and sees no hope for the future, for either race at the South, except in an enforced removal of the blacks upon separate reservations, or their voluntary emigration, as he seems already to discover the probable evidences, into Mexico and the Central American States. He gives what may be called the philosophical basis of such articles as Edward King's in *Scribner*.

If the picture were really as dark as it is represented, it should excite no surprise, and need create no serious anxiety if the white men of the South would simply discharge their Christian obligations to these men of color, who have the same bright gifts to the soil, and whose removal from it whether voluntary or involuntary, would be one of the most amazing and stupid blunders in political economy that a people could fall into; it would only find its parallel in the driving of the Huguenots from France. That a mental people, oppressed for centuries, kept in ignorance by law, receiving the narrowest religious teaching, unable to read the Bible, the inheritors of the idolatries and superstitions of a barbarous race, should exhibit such characteristics as are here presented, is only what is to be expected. The only marvel is, that the condition of things is not worse than it is. Such a race cannot rise without aid from without. Southern Christians are sitting in the evangelization and elevation of distant heathen peoples, a Malay sailor "running a muck." The colored man is a positive factor in the civilization of the South. He cannot be driven away; it would be the ruin of the South financially if he should. It is too soon to begin to generalize on the question of the ability of the recent slave race for improvement, industrially, intellectually or morally. No adequate efforts, and no sufficient time have been yet devoted to justify any rational judgment against the negro. With such noble single instances as we are permitted constantly to witness, the very highest order of scholarship, cultivation, purity, piety, business talent and statesmanship, no man in his senses ought to doubt the possibilities of the race of which these are only representative members.

Neither has any man authority to say that the two races cannot happily exist together in the enjoyment of common political rights. What a marvelous change has occurred in this respect at the North, within twenty-five years! It will require a longer period at the South, on account of the former condition of servitude awakening special suspicions and social disgusts. But education, cultivation, living side by side, the social position determined by intellectual and moral qualities—these things will inevitably tend to wear away existing prejudices and irritations. The colored man will be found invaluable in the further development of the industrial opportunities of the South. It is a much less hopeless problem to elevate the black man than the long degraded "low whites," who are physically and intellectually his inferior. It is not hopelessly solving this problem to recklessly and constantly write down the negro. We have been surprised at the course taken by even some of the friends of the race in the period of their servitude. The untrained black men have not made, as a whole, good legislators; but they are not entirely at fault for the present political position of the Southern States. The negro has been used, as the Roman Catholic population of the city of New York in later years, by designing politicians. It may not have been wise to have hurried the ballot into his hand, and yet his real servitude could hardly have been broken without placing this defense at his disposal. The abuse to which he is constantly exposed exacerbates his faults, and gives occasion to his frauds. The present sufferings, politically and financially, of the South, are but the inevitable *anemias* of its great crime against humanity. The black man suffered for ages; it may take a generation to relieve the white man from the scourge of the ignorance and vice which he himself engendered and enforced. Only active efforts to redeem and educate this large class of citizens, to propitiate their good will to the State, and to bring them into a harmony of interests, can bring back the prosperity of the Southern States. When this is done, the golden age of the beautiful Gulf States will begin to dawn.

True to his Methodist preferences, President Grant has made himself an itinerant during his official life. This time it is Cape Cod and the adjoining islands that are made happy by his presence. It is to be hoped that he has participated in a measure in the enjoyment of the sea breeze, upon duty thousands, who have thronged the docks, the roads and the railroad stations, during the last week, to catch a glimpse of his impressive face and to grasp his weary hand. Never was the "city of the sea" in such a fever of excitement. Even calm President Elder Talbot flashed a little in the face, as he mounted the stand under the canopy, and introduced the President of the United States, not to worshipping, but applauding thousands. That was a "fine point" of Dr. Curry, who opened the religious services at Round Lake a few weeks since, after the introduction of President Grant, by saying, "now we shall have the privilege of worshipping the King eternal, immortal, invisible." Whether the President has been a "means of grace" during the camp-meet-

ing at the Vineyard remains to be seen; he has, no doubt, been indirectly a pecuniary blessing to his landlords. His visit has been one of unalloyed pleasure to the thousands on the mainland and on the islands who have participated in the protracted oration of the week. Bishop Haven's, Dr. Tiffany's cottages were made elegant through the generosity of Collector Simmons and other friends, within and without, for the headquarters of the President, his excellent wife, and his suite. Many happy invited guests enjoyed the morning reception given by Mrs. Tiffany, and many others had an opportunity to test their ability to keep the spirit of the tenth commandment.

The immense crowd that thronged the ascending hillside at Sterling Camp-meeting on Thursday afternoon—some six or eight thousand—and poured in, perhaps larger numbers, within the circle at Epiphany, N. H., suggests an interesting and important question. This sublime presence of an audience has become an annual fact. The crowd grows, rather than diminishes; and all through the week vast numbers of people listen to the preaching of the Gospel. The meetings in the tents are not as largely attended, or as powerful as formerly; but the gatherings before the stand are now imposing. There are no interruptions, few extravagances; the audiences are mostly of the better classes; in the community, and they conduct themselves with the same propriety as when in the house of God. Thoughtful men should weigh this important fact. Modes are human, and are to be providentially changed. The public exercises now at these great Pentecostal seasons should be referred, not to the character of the audiences and the probable spiritual results that may be obtained under such circumstances. Strong or tender, simple and clear, pathetic rather than dramatic evangelical discourses seem to promise the largest results in such a miscellaneous but well-disposed and attentive crowd. It is a sublime and solemn effort to speak to such a body of human sinners and women upon the highest interests of their souls. It is the last place for a man to display his rhetoric, to preach his trial sermon, or to amaze his hearers by his eccentricities. Happy is he who has a distinct voice, a full heart, a command of a persuasive subject, and the baptism of the Holy Ghost!

Both of these great meetings to which we have referred have been admirably conducted. The people have heard good preaching, and, we trust, the world will be the better for them. The last *Western Advocate* has the following item:—

The Secretary of the Board of Trustees of Ohio Wesleyan University has favored us with the following minute of the proceedings of the recent meeting.

The Board of Trustees of the Ohio Wesleyan University met on Thursday last, to consider and act upon the resignation of the President. The Committee previously appointed to ascertain the condition of the health of Dr. Newhall, the President elected a year ago, and the probabilities of his being able to assume the duties of his office, reported that they had had correspondence with Dr. Newhall, whose health was improved, but was not yet recovered so as to be able to enter upon his duties as President of the college year in September; nor before Spring, if then.

In view of the situation, and the wants of the institution, and in accordance with Dr. Newhall's expressed wish, that the trustees should not allow any sense of obligation to him to interfere with what they deemed the necessities of the case demanded, the Board voted to accept of the resignation of Dr. Newhall from his position as President.

A committee of correspondence was appointed to correspond with the Board of the name of some suitable person for President. In the mean time Dr. McCabe, the vice-president, whose administration of the institution last year gave so general satisfaction, remains in charge of the University.

As the time for State and Congressional elections begins to come round, acts of violence are breaking out in various portions of the Southern States. The old Ku Klux spirit seems to be reviving again. Without doubt many of the stories are exaggerated. They are local affairs, and should not be considered as the general condition of the South; but with all possible allowances, no thoughtful person can fail to see that desperate efforts are now being made to widen the breach between the races, to crowd down as far as possible the negro, to secure a "white man's" party, to deprive him, even by violence, of his right of free suffrage, and to inaugurate a race-competition, in which the administration of the single acts of cruelty and shocking abuse would not be so serious if the local and general Southern press lifted up its voice against them, and sought, by the exercise of its influence, to heal these growing divisions, and close the bloody breach. The colored man will probably be the victim for a period, and his friends, of our Church and others, will suffer on account of their administration of him. Blood will be shed, but not a drop in vain! he will prevail. God lives, and revolutions never go back! Copper colored, olive colored, black and white men will yet drop their ballots peacefully, side by side, in the same box, and the best man, of either color, will be the ruler.

Excellent Dr. Rosser not only fraternizes but reorganizes in the last Methodist. He is a good man. Blessed are the peacemakers! But, dear heart! he is certainly on the wrong road to reach the goal he has in view. He thinks fraternity can only be secured upon the "Plan of Separation" of the General Conference of 1844; and that fraternity on this "Plan" will inevitably be followed by reunion. But what is to become of the hundreds of thousands of members of the Methodist Episcopal Church now gathered below "Mason and Dixon's Line?" What, in particular, is to be done with the colored members of the Methodist Episcopal Church, with their schools and universities? Fraternity, if it comes at all, can only come on the basis of things as they are. Dr. Deems may do all the good he can in New York, and we shall save as many souls as possible in New Orleans; and both rejoice with the angels of God over a common victory for Christ.

Mrs. Lucy Stone, in the *Woman's Journal* of Aug. 29, has honored herself and her sex in her generous, tender and judicious estimate of Mrs. Elizabeth Tilton, and in her review of the extraordinary measures by which the contradictory words were forced from her lips and her pen. The community generally will accept her putting of the case, and its conclusion in reference to the heart and life purity of this long suffering and cruelly abused woman.

The second part of "Our First Hundred Years" is now issued. Its parts are issued monthly during the year. It gathers up the history of the century, in view of the "Centennial" now approaching. C. Edwards Lester is the author. It is published by the United States Publishing Company, New York. The work promises to be a full and eloquent compendium of the material and intellectual progress of the nation during its first century.



to be seen; he is a peculiarly interesting person, and his visit has been the subject of much conversation. He is a native of the island of St. Helena, and has been in the service of the British Government for many years. He is now on a tour of the world, and is expected to visit many other parts of the globe.

Through the kindness of the Rev. Mr. T. B. Treadwell, of Worcester, we have received a copy of the "Theology of the Bible," by Rev. Mr. T. B. Treadwell. It is a very interesting and valuable work, and is well worth a perusal.

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Potter's Complete Biblical Cyclopedia—The handsome, illustrated, and profusely and elegantly illustrated—has reached its twenty-eighth number. This closes with the letter L, giving a short sketch of Mr. Lowell, who founded the Lowell Institute in Boston, and magnificently endowed it with \$250,000. Why his biography should be in a biblical encyclopedia may not at first be so apparent, but it exhibits the comprehensiveness of the work.

The Tribune has full and very interesting letters from Bayard Taylor, giving an account of the late millennium celebration in Ireland. For the first time in the memory of the oldest inhabitant, Christian IX. of Denmark, visits the 60,000 or 70,000 subjects quietly living and dying in this far-off province of his empire, and carries there a new and liberal constitution. The scenery of the island, the incidents of the visit, the rather uneventful history of a thousand years, and the account of the late celebration will form a fine subject for a new book from the popular pen of the Tribune's correspondent.

One of our Bangor exchanges contains the following personal item:—

"One of the most pleasing events of the season was the brilliant reception at the residence of Abraham Woodard, Esq., last evening (Aug. 26), in honor of the marriage of his youngest daughter with Prof. Wilbur O. Atwater, of Western University, Middletown, Ct., and formerly a member of the Faculty of the Maine State College at Orono. The ceremony was performed early in the evening, in the presence of the immediate relatives and friends, by Rev. George W. Field, of this city, assisted by Rev. W. W. Atwater, of Middletown, father of the bridegroom. The marriage was a very happy one, and the testimony of the affectionate regard of a very wide circle of friends. The event will be long and pleasantly remembered by its participants, and the newly-wedded couple, who are to reside in Middletown, will bear with them the best wishes of all."

Rev. James Morrow, pastor of Ames Methodist Episcopal Chapel, New Orleans, made us a short call. He is spending a month at the North, seeking to relieve his Church from a burdensome debt. The spiritual prospects of his charge, and the congregations attending the services are encouraging. He makes a strong appeal for aid. Brother Morrow's pulpit services in this vicinity have been very acceptable.

Rev. A. Webster has started a new paper in Orangeburg, S. C., called *The Free Citizen*. E. A. Webster is its editor. The numbers we have seen look well and read well. It is intended to be a local paper, and will be an efficient aid in the work to which its title consecrates it. Dr. Webster usually succeeds in his business undertakings, and he will doubtless in this.

Many of our readers will be grieved to learn of the death of Mabel, youngest child of Rev. Mr. May, of the Richmond Normal School. Only nine years and a few months old, she was a child of much intelligence and sweetness of disposition. Saying her child's prayer, she remained "as if asleep" until she quietly passed away. Surely this is "falling asleep in Jesus."

The *Newton Journal* is the best local paper among our exchanges. It is conducted with excellent taste. Its local news column is always full, its miscellany entertaining, and its editorials varied and sensible. The paper has been enlarged as it enters upon its new year, and is improved in its mechanical appearance, making it a model paper for its locality.

The commencement of the new Methodist Episcopal Church at Dorchester Lower Mills will be held on Wednesday, P. M., September 9th, at 4 o'clock. Address by Rev. W. R. Clark, D. D. Friends and former pastors invited to attend. Train leaves Old Colony Depot at 3:05 o'clock.

Permit me to call the attention of your readers to your editorial concerning "Old Orchard," in the *HERALD* of August 27th, particularly the last three paragraphs. If brethren will read the same thoughtfully, and with prayer, they will, I think, be thereby benefited.

Rev. Joseph Dare, of Australia, writes to Mr. Redpath that he will not be able to return to America, and therefore that he reluctantly abandons his proposed lecturing tour.

Some of our readers in Maine will learn with pleasure that Rev. Samuel Paine, pastor of the Second Methodist Church of Evanston, Ill., has been made happy by the birth of a daughter.

**NOTES FROM THE CHURCHES.**  
**Massachusetts.**  
**Sterling Camp-meeting.**—The prospects of the Sterling Camp-meeting, from the first, were very encouraging. The weather was indeed beautiful, and the attendance high, with no wind, no rain, no dust. The brethren into whose hands its management had been committed, attended well to their work, challenging at once the gratitude and admiration of all, not less by the urbanity than the diligence and faithfulness with which they discharged their respective duties. "The Lord is showing us," said a certain enthusiastic brother, "that this great camp-meeting is to be successfully run without that dignity, the Presiding Elder." And by the way, for one, I can certainly see no necessity for going off of the District for the successor of Brother Fellows. Either of the members of the committee of management just referred to, consisting of Brothers Peterson, Pentecost, and Pomfret, would do brother Pomfret is winning golden opinions, and quite surprising his friends, not only by his resources as an extemporist, but by his generalship, and the happy manner displayed in conducting the social services at the stand. Brother Pomfret seems to unite, in a good degree, the heart of a lion with the enterprise of a missionary, and the heroism and flaming zeal of an apostle. And isn't this the stuff out of which Presiding Elders should be made? Give him room, afford him a little more margin, and he will yet make a broad mark for the weal of our cause among us, promising far more in this direction, in my judgment, than some of our more diffident brethren.

On Monday and Tuesday Brothers Pentecost, Capen, Baird, and Merrill preached earnest, evangelical, practical sermons. On Wednesday morning Rev. Mr. Shellings, of the Main Street Church, Nashua, N. H., lately from Sacramento, Cal., stood before one of the noblest audiences ever gathered, and under the very happiest possible auspices; and the preacher measured fully up to the demand of the occasion—delivering a vigorous, thoughtful and impressive sermon on "the faith-element as the essential con-

dition of all spiritual life." In the afternoon the Rev. Mr. Treadwell, of Worcester, preached a sermon on "Theology of the Bible." It is a very interesting and valuable work, and is well worth a perusal.

The last sermon preached was by Brother Atkins of Gardiner, on Friday evening. It was concerning "the duty of not growing weary in well doing." Its nature, the difficulties in the way of, and the motives for, its faithful performance. It was a very appropriate and excellent. This was followed by the first camp-meeting here was held one year ago, since which the grounds have

been greatly improved in appearance. The meeting was attended by many thousands of people, the order was most excellent, and the weather all that could be desired.

Better still, brethren in the ministry and laity seemed to feel the importance of full consecration, faithful labor, and importunate prayer; and as the result God was glorified, and sinners brought to Christ.

We expect to hear of precious revivals as a further result of this meeting.

The Children's Meeting on Thursday was in charge of Sister Clara Cushman of Filton, and was addressed by her and others.

Rev. Mrs. O. W. Scott and Mrs. Vetter were present, and in the intervals of the regular services delivered brief addresses with regard to the interests with which they are identified.

The boarding arrangements, of which Rev. O. C. Cole, assisted by Brother W. S. Martin and wife, had general supervision, seemed to give universal satisfaction as well they might.

The following named brethren preached, in the order stated: Rev. Moses T. Gilley, C. E. Miller, Henry B. Copp, G. W. Tuland, L. D. Barrows, William Kakin, L. J. Cushman, J. W. Hamilton, J. E. Robbins, Bishop Haven, and C. W. Cushing. The preaching was in the main excellent, and adapted to the occasion. The discourse of Rev. Haven was a good, plain, old-fashioned Gospel sermon, having in it the true ring, and just the thing for the hour. Bless God for such Bishops. Bless his name also that Methodism is still "Christianity in earnest."

**Tilton, N. H.**—The Fall term of the New Hampshire Conference Seminary and Female College opens with fine prospects. An unusually large number of students have already come in. The boarding list is the largest yet.

The new departments, English Scientific and Commercial, will furnish several additional graduates for the year.

During the vacation the Seminary buildings have been newly repaired.

The Faculty is now a most efficient one, all being practical and experienced educators, and of the highest culture and qualifications for their several positions. The advantages of this school are not extolled by any other in New England. We say to the young men and ladies of New Hampshire, Don't go out of the State to be educated! The old proverb says, Cows far off have long horns, but the milk they give is often the bluest.

A District meeting of the W. F. M. Society was held on Hedding Camp Ground at Epping, N. H., Wednesday, August 19th. The afternoon session was devoted to reports from auxiliary societies, and to addresses from Mrs. Rev. Elisha Adams of Concord, and Mrs. Rev. O. W. Scott of Newmarket. The reports were not full, on account of the absence of those whose duty it was to present them; but no discouraging terms were given. On the contrary, it was found that two new auxiliaries had been organized since the last District meeting, while others have been strengthened.

Mrs. Adams made some interesting statements regarding the rise and progress of our work, and inspired all by her earnest words. Mrs. Scott gave an account of the General Executive meeting at Philadelphia, and of the results of the same. She gave to a large audience by Mrs. Rev. G. J. Jodkins of Methuen, Mass. It should be repeated in many places; it cannot fail to interest and instruct. Mrs. Rev. G. W. Norris of Lawrence, presided both at the afternoon and evening sessions most successfully. We have but one word for those who did not attend: Don't fail to be present next time!

**English Letter.**  
There were only three vacancies in the Legal Hundred of the British Conference this year. Two of these were filled by nomination, and one by seniority; this was filled by the Rev. A. Jones, though several others were qualified to fill the vacancy. Messrs. Roberts and Holland were chosen. Mr. Roberts is popular as a pulpit orator, drawing crowds to hear him. Mr. Holland has never received a metropolitan appointment. He is a man of stronger and broader grasp of mind than Mr. Roberts, and his sermons are more thoughtful and instructive, and are not so rounded in their periods, finished in their style, nor delivered with as much oratorical grace and beauty. He is a dissembler in his political views, and such were the decidedly advanced sentiments which he uttered on the floor of the Conference two years ago, that Dr. George Osborn intimated that the Assembly would not have tolerated them a few years ago. Nay, more; hinted that their expression would have cost him his ministerial status. I am somewhat surprised that Mr. Farrar should have nominated him; I am not surprised at his election.

A protracted and vigorous discussion took place in reference to the presidency of the Conference. The Rev. Dr. Moulton, of Richmond College, has been appointed, and a better selection could not possibly have been made. Dr. Rigg opposed Dr. Moulton's removal from the office, as an experiment which may not succeed.

The Rev. Dr. McCauley, in taking formal leave of the Conference, took exceptions, in a sort of serious but well-received manner, at the laughter which now and then characterized the deliberations of the Conference, and provoked the very same demonstration of pleasure by saying, at the close of his remarks, "of course I am aware in saying that it is a very small matter to you whether I disappear or not."

Letters of fraternal regard and sympathy were sent to three ex-presidents who were unable to attend the Conference: Revs. John Lomas, S. D. Waddy, D. D., and S. R. Hall. Lomas' reply was concise. Dr. Waddy congratulated the President on his elevation to the chief of the Conference. Mr. Hall urged upon the Conference the duty and necessity of a thorough training of candidates for the ministry. He said that those who were apt to learn, and would likely acquire eminent scholastic attainments, should be allowed to remain longer at college than the present law permitted; and in this view many acquiesced. It is so, and the reports were not full, on account of the absence of those whose duty it was to present them; but no discouraging terms were given. On the contrary, it was found that two new auxiliaries had been organized since the last District meeting, while others have been strengthened.

**New Hampshire.**  
The Winnepesaukee Camp-meeting—The Winnepesaukee Camp-meeting, August 17, and closed the following Friday evening. The first camp-meeting here was held one year ago, since which the grounds have

been greatly improved in appearance. The meeting was attended by many thousands of people, the order was most excellent, and the weather all that could be desired.

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Better still, brethren in the ministry and laity seemed to feel the importance of full consecration, faithful labor, and importunate prayer; and as the result God was glorified, and sinners brought to Christ.

We expect to hear of precious revivals as a further result of this meeting.

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315 Beacon Street, Boston, Mass. Letters of inquiry must contain dollar, to insure an answer.

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EDITED BY GEORGE RIPLEY & CHAS. A. DANA.

From the Christian Advocate and Journal.



## THE SUNDAY SCHOOL.

Third Quarter.  
Sunday, September 13.  
Lesson XI. Mark vi. 34-44.  
BY REV. D. C. KNOWLES.  
THE FIVE THOUSAND FED.

Leader. 34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things.

School. 35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed;

L. 36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread; for they have nothing to eat.

S. 37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

L. 38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

S. 39 And he commanded them to make all sit down by companies upon the green grass.

L. 40 And they sat down in ranks, by hundreds and by fifties.

S. 41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them;

L. 42 And the two fishes divided he among them all.

S. 43 And they did all eat and were filled.

L. 44 And they took up twelve baskets full of the fragments, and of the fishes.

S. 45 And they that did eat of the loaves were about five thousand men.

Two important events immediately precede and introduce this lesson—the martyrdom of John, and the return of the twelve from a ministerial tour.

Jesus had just heard the sad tidings of John's death, and the wonderful story of His disciples' successes, when, perceiving their need of rest, and feeling afflicted at the loss of His faithful forerunner, He coveted solitude, both for them and Himself, and calling them aside, into an unfrequented place, determined to take a brief season for repose.

The place selected was east of the Sea of Galilee, in the territory of Philip the Tetrarch, away from the bustling centres of trade and the jealous espionage of Herod Antipas, the murderer of John. But this world sought no rest to those who have the ability and disposition to bless their fellows.

The good must die for their goodness, and the benevolent pay the penalty of benevolence. A reputation for liberality is an invitation to be harassed by the importunities of unblinking beggars.

Such was Christ's experience. No sooner did the excited multitude see Jesus seeking privacy by flight to the eastern shore, than they hastened around the northern limits of the sea, sweeping the villages of their inhabitants as they passed, until, outstripping the slow ships, they stood, an expectant host, on the eastern bank, and greeted Jesus as He disembarked.

And was moved with compassion toward them.—A selfish soul would have felt indignant at the defeat of its personal and prudential purposes. And even Christ might properly have chided them for their injustice to Him, under such circumstances. But when He saw their soul-necessities, and their eagerness for spiritual instruction, He forgot Himself; He thought only of them.

In His eyes they were a scattered flock, homeless, shepherdless, starving, exposed to the ruinous forces of evil; and when He heard their plaintive cry for help He was moved with compassion. He could not utter a word of censure; He could only stretch forth His hands and repeat again the gracious invitation, "Come unto Me."

His anticipated day of privacy and rest was immediately postponed, and He taught them the way of life. So should we conduct ourselves in such hours. A minister who leaves hungry souls, seeking salvation, for any personal end, is not doing as Christ has taught him.

The day was far spent.—Matthew says, "When it was evening." The Jews divided the close of day into two evenings; the first commencing at three in the afternoon, the second at sunset.

The disciples came to Christ, most probably, during the earlier evening.

This is a desert place.—An uninhabited spot; not a place barren of vegetation, for they sat on the grass.

Send them away.—The multitude were eating of the bread of life, and were apparently content, though fasting. The disciples seem to have been suddenly smitten with worldly prudence. They became more anxious for their bodies than their souls. Like all worldlings, they reversed the divine order, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

They were not satisfied that Jesus should give them soul-food first; or, at least, they seem to have lost faith in His tender concern for their bodily necessities. It was not needful that they should remind Him of the people's wants. He who cared so lovingly for their souls would not have suffered the body to famish.

Give ye them to eat.—This command startled the disciples, and gave rise to the somewhat sarcastic question, whether they had not better go and buy two hundred pennyworth (about thirty dollars) of bread, and feed the crowd.

The question shows they regarded the task impossible. They had not the money, neither would any available amount meet the demand. Their perplexity grew out of their lack of faith in Jesus. They calculated only visible resources, and forgot His omnipotence.

They counted loaves and coins, and left out Christ. So does an unbelieving Church to-day, in its treatment of missions. Jesus says, "Go ye into all the world and preach My Gospel to every creature." A skeptical Church says, "Impossible!" In this it counts collections, and ignores God.

How many loaves have ye?—This question was evidently intended to call attention to the scantiness of their provisions, and enhance the glory of the miracle. John says a lad carried this food (John vi. 9). Jesus commanded them to bring it to Him (Math. xiv. 18). The loaves were of barley (John vi. 9); they were made thin, and were broken by the hand—never cut.

Sit down by companies.—Order is heaven's first law. This command was benevolent. The multitude, thus seated into companies, separated by avenues of approach, were all reached, great and small, none being overlooked. Organization and discipline, so irksome to some, are favorable to personal rights, while lawlessness and confusion benefit the strong and selfish only. God is now engaged in seating the world, through commerce and the arts, as a preparation for receiving the Gospel at the hands of His ministry.

He looked up to heaven—thus directing their thoughts upward, to God, the Giver of the food. He gave thanks for the bread, and invoked a blessing on it also, that it might fulfil its office in the economy of life. Thus we are taught what "grace" is, and have Christ's example for saying it. He who seeks to be Christ-like will never omit such an observance at his table. A devout recognition of God, before taking food, is one element of true piety.

And gave to His disciples, to set before them.—The disciples were the servants who waited on this hungry multitude—a symbol of the ministerial office. It is the mission of a minister to feed hungry souls; he is their servant; it is his to take food prepared and given him by God, and carry it round to a starving, wistful world. The food is the Word of God. He is not to add to it, or take from it, but give it to men just as God gave it to him. If he take poetic fancies, or any intellectual diet of man's manufacture, as a substitute for the divinely-blessed bread of life, and some suffer spiritual starvation, Jesus will require their blood at his hands. Two of these servants (Matthew and John) have told us how they fed the people. They who handled the food, and supplied their sections with bread and fish, were certainly qualified as witnesses of the reality of the miracle. No test could be more scientific.

And they did all eat and were filled.—It is folly to attempt to solve the manner in which this miracle was wrought. The fact is unquestionable, unless we can prove Matthew and John, waiters on the occasion, liars of the first grade. No sleight of hand will answer here; the nature of the miracle forbids it; the fact is apparent; the little was made much. Five loaves and two fishes fed five thousand, beside women and children. The disciples gave to each and all until they were sated, and had a basket full left for each apostolic waiter. They who had given up all their provisions at the command of Jesus, and had faced the sorry prospect of going supperless to bed, sat down at last to a repast more abundant than they had given at the beginning—a practical comment on the divine assertion that it is better to give than to receive.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." The miracle consists, not in making bread and fish, for these are readily produced, according to natural law, but in making them out of the course of nature. The devout Christian believes that the same God who can produce these products in a manner that we recognize as natural, can, if He please, produce them in a manner totally different. And why not? Did natural law make God, or did He make natural law? The answer to this question touches the vital point in the controversy about the possibility of miracles. It is not necessary that Jesus should have created new material. The elements of bread lay all about Him, in earth and air. All that was needed was to call these elements together, and fashion them in new combinations with the properties of food. Analogous miracles are found in the Old Testament (1 Kings xvii. 16; 2 Kings iv. 1-7).

And they took up twelve baskets full.—The fragments of the feast surpass the original supply. A lad brought one basket, which fed the multitude, and left twelve of remnants, revealing the bountiful generosity of God, but nothing of wastefulness. He who was so lavish in His benevolence would have nothing lost. God is neither penurious of power, nor wasteful. Herein nature and this miracle are one, and show the same author.

As we should expect, this display of power, so benevolent, so gratifying to the well-fed multitude, made Jesus temporarily famous in their sight. They would have made Him king on the spot, but He dispersed the assembly, sent His disciples back to their boats, and retired into the solitude of a mountain to pray. This miracle led to that notable discourse given in the sixth chapter of John. The miracle and the discourse are inseparable; the one proves the reality of the other.

36 Was it right for them to prevent His securing rest?

7 Is it right to rest when the world needs help?

8 How did He feel toward them?

9 What did the disciples request of Jesus?

10 Does it prove them more benevolent than He in doing so?

11 How did they regard the command of Jesus?

12 Why did He command a thing that was impossible?

13 Are we ever commanded to do things that we cannot accomplish alone?

14 How ought we to act in such cases?

15 Why were the multitude seated in companies?

16 What did He do before He distributed the food?

17 Why?

18 Wherein was faith manifested by the disciples in giving up all their food?

19 Wherein were they co-laborers with Jesus in feeding the multitude?

20 How does this illustrate the ministerial office?

21 How many ate of the food?

22 How does this miracle differ from the ordinary method of supplying food?

23 What is taught in taking up the fragments?

24 What events took place as the result of this miracle?

## The Family.

## WE MISS THEM.

BY REV. H. B. WARDWELL.

We miss the bright smiles that have faded from earth,

The voices that gladdened life's way;

They are dearer far than the banquet of mirth,

Or the hall where the revel holds sway.

We ask not for pleasures that hide from the soul

Remembrances sacred and blest;

We ask not oblivion's dark billows should roll

Over treasures the heart loves the best;

Let memory awake, then, as years speed away,

The smiles that have faded from time,

The voices no more on earth's breezes that play,

With the songs of the angels that chime.

Those smiles will flash out on our wayfar-  
ing hours,

Like light through the storm's rifted gloom,

More cheering than gleams from the rain-  
bow-winged showers

Steal back from the echoes tomb.

We oftentimes hear the glad voices that thrill

Our life in the sweet long ago;

And our hearts with the music immortal  
are filled,

Which remembrance can richly bestow;

They come on the wings of the life-giving  
day;

They glide through the visions of night;

They come when the Summer is robing the  
spray,

Or when earth wears its mantle of white.

Let time swiftly speed, with its shadows  
and mirth,

And reap the dead years as its prey;

We treasure the smiles that have faded from  
earth,

The voices that gladdened life's way.

TWO KINDS OF SELF-SACRIFICE.

BY MRS. C. F. WILDER.

"What! supper not ready yet?"

said Mr. Smith, as he entered the din-  
ing-room about half an hour earlier

than he usually came for his office.

Such a remark as that Mrs. Smith did

not notice, because she would not; but

by the expression that passed over her

face we saw that it hurt. But, woman!

no other sign of pain was shown.

She awoke that morning with a head-

ache, and, to use her own expression,

had felt so miserable all the day that

she could hardly drag one foot after the

other, but had done her usual week's

washing, and the usual Monday's pick-  
ing up of papers and books that were

scattered all over the house the day

before.

"Seems to me I never find my meals

ready," said the man, not noticing the

tired look on the face of his wife.

"All you have to do is just to see to

things here in the house, while I have

been tramping all over town in this hot

sun. It seems as though I should starve

to death; I wish you would hurry up

supper. Everything has gone wrong to-  
day. Newton has gone back on his

word, and I warrant I shall lose one

thousand dollars by him."

After a short pause, he continued:

"Newton will not sell that land by the

home farm, and I shall have to sell

some of the cows." For about a quar-  
ter of an hour Mr. Smith poured this kind

of "wine and oil" on the weary hearth

of his wife, until his burden was some-  
what removed. After a few minutes'

silence, he said, in a quick, harsh tone,

"do take that baby; he is enough to

kill a nation with that everlasting cry!

I should think he'd get sick of it."

"His teeth trouble him. Can't you

take him a few minutes?" And with a

sigh the mother placed the youngest of

seven children in her husband's arms,

who took the baby in a far different

manner from what he did the first, or

the second, of his children.

"Come, now, hush your crying,"

said the thoughtless father. "What is

the use in whining? It does no earthly

good." The one-year old little man

ceased his pitiful cry, and the one forty

years older commenced again his cheer-  
ful strain.

"That stock I bought at Vernon I

have been disappointed in, and shall

lose on it. Never should have bought

it if you had not persuaded me to do it.

That is all a man ever makes by listen-  
ing to a woman."

He was silent a minute, and his boy,

about sixteen, raised his head and gave

his father anything but a look of rever-  
ence, pushed his books back from him,

and stepped towards his mother, taking

a pitcher from her hand, saying, "I

can go down after the cream, mother."

We blessed the boy for those gentle

words, although we saw the mother

wipe a tear from her eyes with the cor-  
ner of her apron.

Mr. Smith was only acting perfectly

natural; he did not notice the "school

marm" (she was one of the family),

but the "school marm" noticed him,

and never will forget the feeling of com-  
tempt he had for the selfish creature.

She distinctly remembers the first time

she ever heard a man blame a woman.

Men in her eyes then were gods; but,

as on that occasion, they have fallen,

one by one, from their high place in her

estimation, until now she has only one

or two subordinated. The others are mor-  
tals, and quite faulty ones, when hungry

or tired, and she often wishes to recom-  
mend to them the same remedy for

crossness which they apply to their

hungry children; but her amiability pre-  
vents her from speaking her thoughts.

When Julia young she visited with

her parents an intimate friend of the

family, who had met with a great loss

of property. The gentleman, after

giving in account of the transaction,

said, "I had not been for my wife

I should not have met with the loss; she

urged me to invest my money

there."

"Why, Edwards, I thought you

talked about it before you were mar-  
ried," said her father.

"Well, so I did; but I did not put my

money into the concern until the next

year; my wife thought it was just the

right thing."

"I used to think that everything

which you wished to do must be 'just

the right thing,'" said the wife, sharply.

When we were going home father said

to mother, "God pity the wife of a man

who lays the blame on her shoulders

instead of shielding her; it is so com-  
temptible for the strong to oppress the

weak."

We sometimes wonder if we have

been unfortunate in our acquaintances;

but it really seems to us that the spirit

of self-sacrifice is oftenest shown by the

"weaker vessel," as St. Paul is pleased

to style us. The men who take more

than half the burdens of life upon them

we find, like angels' visits, "few and

far between."

Women, in their happy days, are ready

to carry all the load; but sometimes the

blue days come, when every grain of

trouble grows quickly to a tree large

enough for the fowls of the air to build

their nests in its branches—when a

harsh look, even makes them feel

though no one in all the world cared

for them, and they sigh for what might

have been so different—when even

God's face seems hidden from them,

and the journey of life is a toilsome

way, tangled, rough, and through a

wilderness; the cry of the baby jars

every nerve in the body; a disobedient

act from a child makes the mother feel

totally unqualified to govern her family

of restless feet; the breaking of one

dish by a servant causes a dread of the

poor-house







